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with which he wrought in the wider field of a united and aggressive Christianity for all England. He died early—at less than fifty—but he lived long enough and achieved a success sufficiently eminent to make his career well worth the careful study of every young minister who would fall into line with his age and make the most of his abilities and opportunities.

F. A. NOBLE.

CHICAGO.

LIGHTS AND SHADOWS OF A LONG EPISCOPATE. The Reminiscences of the RT. REV. HENRY BENJAMIN WHIPPLE, D.D., LL.D., Bishop of Minnesota. New York: The Macmillan Co., 1899. Pp. 568. \$5.

MEN are never tired of hearing about other men, and even dull memoirs have enjoyed extensive circulation. We have here memoirs which are as bright, as lively, and as interesting as any given to the public for many years past, and one would never judge they were from the pen of a man of advanced age much broken by incessant labor and heavy cares.

Bishop Whipple has not only been the Episcopal bishop of Minnesota for over forty years, but he has been a distinguished politician, in the best sense of the word. He has been the very foremost champion of the American Indian. He has labored greatly for the welfare of the American negro. He has been a leader in the educational work of the Northwest. He is just as widely known in England as in America, and there is no American divine more popular as a preacher and more welcome in the most exclusive London society. No one who has ever seen him can forget his striking personality; tall, erect, with keen piercing eyes, and commanding manner, he always attracts attention in any gathering. He is in contact with men of all sorts and conditions, and this book is a record of his varied experiences. On one page he is discussing church questions with the archbishop of Canterbury, and on the next, in a canoe in the wilds of the Northwest. Here he is talking with the queen at Windsor, and there, rolled in his blanket in some Indian tepee, and just as much at home in one place as another. This is all told so naturally, so unconventionally, and with so much freshness that the book has a peculiar charm. It is full of anecdote, sometimes witty, sometimes pathetic, and every now and then come sentences which open up great questions of philanthropy, education, statesmanship, and show how well fitted was the writer for the place he was called to fill. Powerful and affecting, indeed, are the words with

which he closes the record of his many experiences: "This is God's world, not the devil's. It is ruled by one who is the Lord our Righteousness. . . . In my childhood it was no disgrace for men of the highest social position to drink to intoxication. Human slavery was a part of Christian civilization, and the most enlightened nations were engaged in the slave trade. The North American Indian was looked upon as a miserable savage to be driven from the face of the earth. . . . Christian men too often left the poor in cities to die of diseases which came from the violation of the good laws of God, and laid the cause to his providence. . . . Christians were too busy fighting one another for aggressive work against the kingdom of the devil. . . . There was little interest in missions at home or abroad." Then he speaks of the great change in all these relations, and surely no living man has done more to bring about this change than the warm-hearted, fearless, self-sacrificing bishop. The cause of the red man found an advocate in Bishop Whipple when to speak well of an Indian exposed a man to scorn and ridicule. There is a very good anecdote in this connection, told by the bishop about Abraham Lincoln, who said to a friend: "When you see Lute, ask him if he knows Bishop Whipple. He came here the other day and talked with me about the rascality of this Indian business until I felt it down to my boots. If we get through this war and I live, this Indian system shall be reformed." Naturally the bishop's course about the Indian made him for a time very unpopular among the frontiersmen. They organized a party to go down to Faribault and "clean him out." An old pioneer said to them: "Boys, you don't know the bishop, but I do; he is my neighbor; and I will tell you just what will happen when you go down to clean him out. He will come on to the piazza and talk to you five minutes, and you will wonder how you ever made such —— fools of yourselves." This settled the question. A prominent statesman once asked the bishop how much success he expected in this Indian fight. "As much," he replied, "as the man who preached forty years and never made one convert, but he saved himself and his family in the ark." No man is quicker at a repartee than Bishop Whipple. I remember a man's saying to him that his epitaph ought to be: "The beggar died." "Well," said the bishop, "I do not mind, if you add the rest of the verse, 'And was carried by the angels into Abraham's bosom.'" The bishop gloried in being a beggar, and a very successful one he was; the outcome of his begging is seen in the splendid and well-endowed educational institutions and the cathedral, which grace the beautiful city of Faribault and

are all described so vividly in this volume. There is many a good fishing story in these pages, for the bishop was an ardent disciple of the "gentle Izaak." He says a friend once expressed surprise that a bishop could be so keen a sportsman. "I reminded him that it was apostolic, and that the man of the college of the apostles who betrayed his master did not come from the Sea of Galilee, but from Kerioth, a trading town in the south of Judea." There is a curious account of the offer made him by the Church of England to become the bishop of the Sandwich Islands. If he had accepted, the Episcopal church there would not be in its present muddle, but how much the whole American church would have lost! One cannot take up this book without pleasure and profit. Strongly urged to write it, the bishop did well in yielding to the pressure and giving us so delightful a volume.

CLINTON LOCKE.

CHICAGO.

DER BEWEIS FÜR DIE WAHRHEIT DES CHRISTENTHUMS. Ein Beitrag zur Apologetik. Von E. GUSTAV STEUDE, Lic. theol. Gütersloh: Bertelsmann, 1899. Pp. 148.

THIS treatise constitutes the fifth number of the third volume (1899) of *Beiträge zur Förderung christlicher Theologie*. Its aim is not so much to establish by argument the truth of Christianity as to put in clear light the method of proof which is valid and which at the present time is most likely to be accepted as valid.

The author begins with a definition of truth: "the agreement of conceptions with their objects," *i. e.*, with objective reality, and not simply with each other, or with the laws of thought, or with the deepest needs of human nature. The proof that such reality, such a higher world, exists, he regards as a necessity at once for Christian faith and for theology. This proof must be inductive; for here the object of proof is that which in its nature is absolutely original and underived, and so cannot be deduced from anything prior. This inductive evidence must attain its object with convincing power, must do no violence to the nature of Christianity, and must be universally valid, *i. e.*, must establish the certainty of faith by establishing its truth.

The point of departure for inductive proof must be miraculous facts known experimentally. Only events not referable to merely natural powers can reveal and so make credible a supernatural world. There are three classes of miracles—miracles in the spheres of nature,